ARROWS AGAINST BABYLON.

OR,

Certain Queries serving to a cleer Discovery of the Mystery of Iniquity.

Wherunto are added

Endeavours for Reformation in SAINTS Apparel.

With some

Queries for the People called Quakers.

By JOHN PENDARVES a well-wisher to Sion.

Put your selves in array against Babylon round about, bows ye her, spare no arrows, &c. Jerem. 50. 14.

Flee out of the midst of Babylon, and deliver every man his soul, be not cut off, for this is the time of the Lords vengeance, he will render unto her a recompence. Jer. 51. 6.

[illegible] Come out of her [illegible] and that ye receive not [illegible] Rev. 18. 4.

O Daughter of Babylon, who art to be destroyed, happy shall he be, that rewardeth thee as thou hast served us, Psal. 137. 8.

LONDON,

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To the precious Sons of *Sion*, who minde the Work of their Generation; and, to all the faithful and beloved *Servants of God, small and great.*

The fall of *Babylon* being decreed in Heaven, and declared on Earth, and the time said to be *near at hand* (a), so many hundred yeers ago, as have past since the Revelation was given to *John* (b), why should it be thought beside the work of this day, to seek her downe-fall? and to cry aloud unto Gods people to come out of her? Hath not God and *Man* of late yeers, appeared against her oppressing Powers, spiritual and civil, in these Nations? Her main Pillars, the Archbishops, Bishops, &c. with her grand Supporter, where are they? Did not the sure word of Prophecy, against *Babylon*, take hold of them? since those Pillars have been removed, hath not that unhappy building been as a falling House, out of which many thousands of God's people have hasted forth? the Lord going before them by many wonderful, signal providences, opening a wide door unto them. If the Remnant of old, *who preserved the resolute above their chief joy*, (which holds forth a true Character of *Sions* lovers) were so bold in her behalf, to tell the Daughter of *Babylon* to her face, *Thou art to be destroyed*; calling them happy, who should be the Instruments to reward her cruelties to God's people, *Psal.* 137. If they speake thus, whilst yet remaining Captives, let it not seem strange, if we, who are in so great measure delivered, do in the same Spirit of Faith, declare openly the approaching fall of the Daughter of mystical *Babylon*: which (that we may not shoot at Rovers) I have in the ensuing *Quares*, labored to discover, the Mother and her Daughter, the Mark at which those Arrows are shot: The Mother being more notorious for her bloody Persecutions, and filthy Abominations, may soon be discovered; her Daughter having put on a new dress, appears fresh colored, and well-liking, and hath her Lovers among great, if not good men. They who drink of her Wine, and eat of her Dainties, praise her Beauty as she is now reformed. She hath (it seems) painted her face with more

(a) This is one of the things of which *John* saith, They must *shortly come to pass*, Rev. 1. 1, 3.

(b) Much neerer now.

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To the precious Sons of *Sion*, who minde the Work of their Generation; and, to all the faithful and beloved *Servants of God, small and great.*

THe fall of *Babylon* being decreed in Heaven, and declared on Earth, and the time ſaid to be *neer at hand* (a,) ſo many hundred yeers ago, as have paſt ſince the Revelation was given to *John* (b,) why ſhould it be thought beſide the work of this day, to ſeek her down-fall? and to cry aloud unto Gods people to come out of her? Hath not God and Man of late yeers, appeared againſt her oppreſſing Powers, ſpiritual and civil, in theſe Nations? Her main Pillars, the Archbiſhops, Biſhops, *&c.* with her grand Supporter, where are they? Did not the ſure word of Prophecy, againſt *Babylon*, take hold of them? ſince thoſe Pillars have been removed, hath not that unhappy building been as a falling Houſe, out of which many thouſands of God's people have haſted forth? the Lord going before them by many wonderful, ſignal providences, opening a wide door unto them. If the Remnant of old, *who preferred Jeruſalem above their chief joy*, (which holds forth a true Character of *Sions* lovers) were ſo bold in her behalf, to tell the Daughter of *Babylon* to her face, *Thou art to be deſtroyed*; calling them happy, who ſhould be the Inſtruments to reward her cruelties to God's people, *Pſal.* 137. If they ſpeak thus, whilſt yet remaining Captives, let it not ſeem ſtrange, if we, who are in ſo great a meaſure delivered, do in the ſame Spirit of Faith, declare openly the approaching fall of the Daughter of myſtical *Babylon*: which (that we may not ſhoot at Rovers) I have in the enſuing *Quares*, labored to diſcover, the Mother and her Daughter, the Mark at which thoſe Arrows are ſhot: The Mother being more notorious for her bloody Perſecutions, and filthy Abominations, may ſoon be diſcovered; her Daughter having put on a new dreſs, appears freſh colored, and well-liking, and hath her Lovers among great, if not good men. They who drink of her Wine, and eat of her Dainties, praiſe her Beauty as ſhe is now reformed. She hath (it ſeems) painted her face with more

(a) This is one of the things of which *John* ſaith, *They muſt ſhortly come to paſs*, Rev. 1. 1, 3.

(b) Much neerer now.

Art, and better success then *Jehu*, or else some have had less zeal then *Jehu*, who having no great power on his side, yet commanded (*that*) painted *Jezebel* to be thrown down. With *this Jezebel*, the Daughter of *Babylon*, men formerly of great note for zeal and piety, (preferring peace before purity *c*) become confederate to oppose a thorow Reformation, who seem well content with the old Garment, some new pieces put to it, which (as our Saviour saith) *makes the rent worse*; they cannot bear to have the Ax laid at the Root. How do many in our dayes, like *Herod*, hear good men gladly, till their lusts and wills be crost? their hearts cleave to some worldly interest, which (being as the right eye) they will not part with. Such can take Law and Covenant in their Mouth, pray and preach well, with much excellency of Speech; but their Spirits may be discerned by this one thing, They like not to reform, or to be reformed, with a thorow Reformation, which is the onely right Reformation according to the Word of God; to which our Solemn Covenant bindes us, as also (with subordination thereunto) to the example of the best reformed Churches; which are such undoubtedly, as stand at greatest distance from Antichristian pollutions. Is the Religion of this Nation so reformed? if not, why do they not press forward? Nay, do not many sit down & take up their rest, as if they had attained, and as if the work were perfected? Hath mystical *Babylon* been raised to the Foundation thereof? if not, ought not that Remnant of Gods people, who retain their first zeal against *Babylon*, to proceed to pray against her, as the Remnant of the Faithful of old, against the Children of *Edom* (d?) *Psal.*137.7. *Remember, O Lord, the Children of Edom, in the day of Jerusalem; who said, Raze it, raze it, even to the foundation thereof.* Let us take heed of concluding such Prayers, though put up by godly men of like passions with us, to be the fruit of their passions and peevishness. If here were need for further Apology for this work, and for the Saints zealous praying and declaring against *Babylon* in a right Spirit, sufficient might be offered (not only to justifie the practise, but also to invite thereunto) from this one consideration, that the glory of God, and the comfort of his people are so highly concerned in her fall, as the Scriptures largely shew. O! what joyful Hallelujahs shall be sung by the Saints, when they shall see the judgements of God on the great Whore which corrupted the Earth, *Rev.*19.1,2, *&c.*

(*c*) The wisdom that is from above prefers purity before peace, *Jam.*3. 17. It's first pure, then peaceable: the wisdom from beneath is quite contrary opposing truth under a pretence of peace. They who are according to that true wisdom, are accounted troublers of *Israel*, as was the Prophet *Elijah* 1 *King.*18.17.

(*d*) Is it not the duty of God's elect to cry day and night for vengeance upon *Babylon*? see *Luk.*18 1,7, and 8 verses.

If

If men of great light see not how this matter concerns the glory of God, is it not because they study to promote their own interest more then his? have they no better insight into the things that make for their own glory? it is the joy of my heart, in the midst of many causes of grief, that God will form, yea, he is forming a people for himself, which shall shew forth his praise (*e.*) The naked single design of the people of this new Creation, shall be, that the Lord, the Lord alone, may be exalted: which (if the Author know his heart) is the one thing aimed at in spending those Arrows upon *Babylon*, as also in those endeavours for Reformation in Apparel, wherein opposition is made against one (not the least) of her evils. That which is added in those *Quares* to the *Quakers*, serves for the discovery of *Satan*, transforming himself into an Angel of Light. It is no new thing for scornful men to set light by plain Testimonies against their abominations, & lay a snare for him that reproveth in the gate (*f*), making a man an offender for a word: if such shall count me vile for this work, I shall not think it strange. If the Lord shall make it appear that the least of the poor of his flock receive light, and reap benefit hereby, and give the glory to him; I shall rejoyce therein. Although my service to Christ in this, or any thing I can do, be but small, I am comforted in believing that there shall a time come, and that it's not far off, when God shall reward his Servants, not onely the great, but the small (*g.*) The high esteem I have of the prayers of the Saints, together with a deep sense of my need of fresh supplies of Grace, put me upon this humble suit to you, who are the Seed of *Jacob*, that after your supplications to the Lord for all Saints, he may obtain a special remembrance, who is unworthy to be accounted

The least of those who follow the Lamb,

J. P.

(*e*) And people who shall be created, shall praise the Lord, *Psa.* 102. 18. *Isa.* 43. 21.

(*f*) *Isa.* 29. 21.

(*g*) *Rev.* 11. 18.

A Word of Exhortation to the people of God in *Babylon*.

I Beseech you in the bowels of Christ, consider, that like as it was a singular act of God's grace to warn Lot *to come out of* Sodom, *when fire and brimstone was ready to come down upon that City; so is it now no less, but rather a more eminent act of his rich Grace, to warn and woo you to come out of* Babylon, *lovingly engaging you thereunto,*

thereunto, (even as though he did beseech you) by all the interest he hath in you, saying, Come out of her my people, Rev. 18.4. The mercy to you, may appear far greater, the judgement of God upon Sodom being more tolerable, then the grievous torments and spiritual plagues belonging to Babylon, whose sins reach unto Heaven, Rev. 18.5. and her judgement is lifted up unto the skies, Jer.51.9. Herein is his great goodness to you, that he hath not onely given you timely notice, before the Decree bring forth, but in this also, that he hath condescended to afford many helps in his Word for the discovery of Mystical Babylon, which with so much serpentine wisdom transforms her self with such fair pretences, that she is least suspected to be what she is, by most who dwell with her. That little Light which the Lord hath lent me concerning this mystery, I here impart it to you as your right, considering my self as in the Body of Gods people one with you; though not so in respect of a visible orderly Church-state and worship, wherein the Name of God is greatly concerned. Beware of that which is a common evil among the people in the broad way, whom you join hand withal, to speak evil of the things they understand not. * Yeare bought with a price; be not ye in such bondage to men, as not to try their way, opinions, and sayings by the Spirit, and the word of God, whereby David was made to understand more then all his Teachers, and more then the Ancients, Psal. 119.99,100. Why should it be thought unlikely that God should reveal unto babes & sucklings that which he hides from the wise and prudent? O read and weigh these Scriptures, Mat.11.25. 1 Cor.1.27,28. Psal.8.2. Isa.29.14,15. My bowels being troubled, and my soul in travel for your deliverance, I have as a learner by way of Quare, Presented divers weighty things, back'd with Scriptures, to your consideration; whereof the Meditation hath been sweet to me; the Lord make the reading so to you. And whereas God doth and will by men as Instruments call to his People to come out of Babylon, before her utter destruction, which is not far off; as the day, which hath already dawned, comes on upon us, we may expect clearer light, and better helps. In the mean time, accept of, use, and improve such as you have; and the Lord command his blessing, that his name may have glory. So Prays

* Pet.2.12. 1.7.23.

The LORD's unprofitable Servant,

J. P.

Arrows

Arrows against BABYLON.

OR,

Certain *Quæres* serving to a cleer Discovery of the *MYSTERY* of *INIQUITY*.

1 *Qua:* WHether *Israels* going into *Egypt*, their bondage there, and their deliverance, were not all typical, to set forth the state of the Church and people of God under the New Testament?

And whether this hath not been by the Tongues and Pens of all parties of the godly in *England*, who have publickly contended for Reformation in Religion, of late yeers generally confessed and asserted?

2. Whether the Church of *Rome*, and principally the head of that body, her Ecclesiastical powers, the Pope, with his Cardinals, Arch-Bishops, Bishops *&c.* be not that *Mystical Babylon the Great, the Mother of Harlots*, described in *Rev.* 17. who is said to be *the whore sitting upon many waters, committing fornication with the Kings of the Earth*, &c. *Having in her hand a golden cup full of abominations*, &c. *drunken with the blood of Saints and Martyrs of Jesus?* And whether those Characters, with others there laid down by the blessed Spirit of God for our information, do so fitly agree, and may be as well applied to any Church or State whatsoever, as to the Church of *Rome*? And if the Church of *Rome* be *Mystical Babylon*, then whether is she any more worthy to be accounted *Sion*, or a true visible Church of God, then was *Babylon* of old, her proper type?

(f) That the Church of Rome is no true Church of Christ: have not divers Martyrs sealed it with their blood? Rev. 17. Acts and Mon.

3. Whether the Church of *England* (the Nation considered as a Church) with the Parochial Congregations, as Churches, be not a Daughter of that *Babylon*, the Mother of Harlots? and their Ministery, in point of Ordination, the Off spring of the Pope? Have they at any time, even to this day, either by word in any solemn Declaration, or by practise in gathering a Church out of the Nation, as out of the

of the world, disclaimed that Church-state, which in its grossest corruption was avowed and maintained by the Popish Ministery and People of this Land in Queen *Maries* dayes? Is it not apparent that some new pieces only have been put to that old Garment, that old Church-state, whilst first the same, & since the like people without any visible marks of Conversion, with their Romish Baptism and Ordination of Ministery, are still retained? And whether the aforesaid Characters in the second *Quære* describing the Mother of Harlots, the Church of *Rome* and her Ministery, do not in like manner, in their measure, appear upon her Daughter, the National Church of *England* and her Ministery?

If so, then,

4. Whether it is not the duty of all God's people in this National Church, and in the Parochial (pretended) Churches, to separate from that false Church-state, and their professed Church-worship in all the exercises thereof; together with their Church-Ministery, as they stand and act on the account of Office in that false Church? And whether the commands of God to his people to come out of *Babylon*, Rev. 18.4. To flee out of the midst of her, *Jer.* 51.6. To depart thence, and touch no unclean thing (*g*) *Isa.* 52.11. be not a sufficient Scripture-warrant for their so doing? And whether God's people neglecting to come out of *Babylon*, do not thereby do great disservice to the cause of Christ against Antichrist, and expose themselves by their disobedience in this thing, to the danger of receiving of her plagues, by partaking of her sins? *Rev.* 18.4.

5. Whether the strange and wonderful providences of God in the late Wars in *England Ireland*, and *Scotland*, have they not in their courses (not in one single act only) agreed with his word, to cleer the Call, and open the Way to his Saints to come out of *Babylon* (h?) Hath not the Lord eminently appeared against King, Bishop, and *Scotch*-Presbyter, who refused to let God's *Israel* go free from the hard bondage of a forced conformity to the National Church-worship? And did not God (who put it into the heart of *Cyrus* to give liberty to the *Jews* to go up to *Jerusalem* to build God's House, *Ezra* 1.1.) put it also into the hearts of our Rulers, after great and signal successes given their Armies, to grant liberty to his people to walk according to their light, without restaint and confinement to the Parish-Churches? And was not the hand of God strong upon them to vouchsafe that release from our bondage, notwithstanding the unceasing provocations of some to compel us to their way? If

we

) Let such as tremble at the word, read and weigh those Scriptures noted in this Quære.

) This Quære with the two following may help some to discern the times; and resolve the great Question What is the work of the day?

we ask our Fathers, can they shew us? our Elders, can they tell us of such a deliverance wrought out with so high a hand for God's people in this Island?

6. Whether if we look at inward Impressions on the hearts of God's praying people, (which when they agree with the word and providences of God, are special helps whereby to judge of our duty, and the season thereunto belonging) may we not observe how the hearts of Saints have during the late wars, been stirred up to a great zeal against the Whore of *Babylon* (i?) Hath not God cast that false Church-state and worship, root and branch out of the hearts and affections of very many of his people, who being dead to mens traditions, minde a pure way of worship, clearly discovering to them the confusions and corruptions of that way, causing them to protest against it, and forsake it, though to the hazard of their credit and profit, suffering great opposition on that account, from their neer relations? Have not few yeers brought out of that way many thousands in this Land, who have turned their back to *Babylon*, with their faces towards *Sion* (k.) enquiring the way thitherward? And of those who remain behinde, are not many held back by worldly interests, and slavish fear of man (*l?*) The more ingenuous of them blush to affirm, (being driven to it in defence of their staying there) that their Congregations are true Churches either in respect of matter or form, yet some there are, who are so affrighted with fear of error, that they are not free to enquire after the Truth in this thing (*m.*)

7. Whether the zealous and tedious labours of the Parliament and Synod, for reforming of the National Church Discipline, hath not proved like the washing of a Blackmoor, and answer not to that saying *We would have healed Babylon, but she is not healed?* What follows, as the Saints duty then, but to *forsake her?* Are not the people in their Parish-Congregations so incorrigible, that their Physitians despair of the cure? in stead of cutting off the corrupt part, have they not even rejected (for some yeers) that Ordinance of Excommunication (*n.*) which serves to keep a true Church pure? If one wicked person must be cast out with his wickedness, lest a little Leaven might leaven the whole lump; may we not think their lump is long since leavened, who have in their Congregations so long retained, as Members, without rejection, so great swarms of prophane ones (*o?*) Is not their National Church (if we denominate them the parochial Churches, without any Church Censure upon them? And if this be so, there is little cause why they should blame those, who leave such a company of corrupt men,

(*i*) Let such as have lost their first zeal against *Babylon*, remember from whence they are fallen and repent.

(*k*) The people had a mind to the work, as in the dayes of *Nehemiah*, Neh. 4. 6.

(*l*) Such are more like the Children of *Hagar* the bond-woman, the *Sarah* the free-mother.

(*m*) Some are so filled with prejudice against separation, that they will not hear a word of it. Do not such speak and think evil of the things they know not?

(*n*) Is it because they have no need of this Ordinance? or because they have not living enough to bury their dead?

(*o*) Are not many such as are publickly convicted of gross offences, harboured in

with respect to the greater number) rather a Cage of unclean birds, and a hold of every foul Spirit, then a true visible Church of God, a spiritual House consisting of lively Stones? Some indeed exclude the rude rabble from partaking in the Supper, which is but one act of Church-worship; but, Do not many professing to be Ministers of their Churches, who make large shew of zeal for Ordinances (*p*.) as if they strained at a Gnat, yet in this thing easily swallow down a Camel, in that they take no notice in any way of practise, of so great an Ordinance, which being duely practised by a true Church, tends to the destruction of the flesh, and the saving of the Soul in the Day of the Lord, 1 *Cor.* 5. 8. If men take not to themselves the shame of these their abominations in the matter of worship (*q*) what Grounds have they, or their followers, to believe, That God will shew them the pattern of his House, the goings out, and comings in thereof? *&c. Ezek.* 43. 11.

(*p*) O horrible hypocrisie!

(*q*) Do not som Parish-Ministers act as if they were willing to slide out of their old way, not fairly taking their leave, taking to themselves the shame of their abominations?

And if these things be so,

8. Whether then the Saints and Servants of God ought not to declare the National Church of *England*, (*viz.* the Nation pretending to be a Church) to be indeed no Church of Christ, but a Daughter of *Babylon*? And is it not their duty to discover her abominations, in such Language (in speaking of *Babylon*, either the Mother or her Daughter) as the Spirit of God makes use of (*r*,) and commends to us in the holy Scriptures? Doth not that command to God's people, to *reward her as she hath rewarded them*, extend to a full reward, both in words and deeds? And if through flatteries of men, slavish fear, or foolish pity, Gods Archers (his Ministers) withhold to shoot such Arrows against *Babylon* in preaching or printing, as God hath put into their Quiver for that purpose, may they not be justly rebuked for it?

(*r*) Let such as speak against *Babylon*, take heed that they do it in a right spirit, *Rev.* 18. 6. *Jer.* 15. 14.

9. Whether a bare forsaking of the National Church and a verbal declaring against it, be a sufficient witness-bearing for Christ, against Antichrist, in the matter of worship? or whether besides all this, are not God's people called by a bold profession, and visible practise (*s*) of the Ordinances of Christ, according to the Gospel pattern, to hold forth a true Baptism and Church-worship, and so by a contrary practise, to bear their Testimony in the strength of God's Spirit and Truth against that false way? And in so doing, though the work of *Sions* building, may appear now in its beginning, as nothing, in comparison of that glorious pattern in the Apostles dayes, is there not

(*s*) Shall not the steps of the poor tread down the lofty City, *Isa.* 26. 6. Even the steps of those who walk by the footsteps of the flock?

ground

ground to believe God will vouchsafe his presence and help to his people in the work, according to his good word? *Haggai* 2. 1, 2, 4. And when the Saints come out of *Babylon*, ought they not then to call upon one another to flow to *Sion*, and there to declare the work of the Lord? *Jer.* 51. 6, 9, 10. And if this be the season for the former duty, why not for the later? and having with and amongst them, the Word and Spirit, according to that stable Covenant to believers in all Generations, *Isa.* 59. 21. what hinders but they should rise and build? *Neh.* 2. 18.

10. Whether many zealous Ministers and people in the Parish-way, by reason of their ignorance of the times and seasons, and the great work of God at this day to bring his people out of mystical *Babylon*; may they not be in danger of fighting against God, and kicking against the pricks; as did many devout Jews, who were zealous of the old legal worship, not knowing or considering that the time of Reformation from Jewish rudiments, was come? And do not many now, as they then, little consider God's call to his people to reform thorowly from all Antichristian pollutions, and to touch no unclean thing, in this day of the Lord's controversie for *Sion*? And may we not see, as then, so now, the things which God winked at in times of ignorance, he will not wink at, but witness against in times of light? And is there not a very great security upon many professors, and darkness upon their right-eye, that notwithstanding all the signs of the times (*t*,) and all the late wonderful works of God, they are not awakened to discern and do the special duties, which God by his strange dispensation calls them to? And is it not apparent, that many who should instruct others in the duty of the day (*u*) do discourage them from enquiring into such things, telling them of the danger of mistakes, and the great difficulty of finding out Truth, referring them in many things to the foot-steps of the flock in times of Popish darkness? But is it not high time for God's people to go a step beyond such Watch-men, enquiring after Christ in the further discovery of Truth? And seeing God hath *chosen the weak and foolish things of the world to confound the wise*, ought not even such to search into the Book of Revelation, seeking God by faithful fervent Prayer, for his promised Spirit to lead them into all Truth? remembring the words of *David*, *Thou through thy precepts hast made me wiser then mine enemies, I have more understanding then all my teachers*, Psal. 119. 98, 99. *Heb.* 9. 10.

(*t*) Can ye not discern the signs of the times? *Mat.* 16. 3

(*u*) It is the duty of the wise *Steward* to give the children of God the portion of Doctrine suitable to the season. *Luk.* 12. 42.

11. Whether the Parish-Ministery in their standing and acting, as such, are not found taking part with *Babylon*, and warring against the true visible Churches of Christ, and all others who withdraw from, and witness against the common polluted way of worship? And if so, Whether those who are enlightned, may warrantably upon the account of the Gifts and Godliness of such Teachers, follow after them, so as to have fellowship with them in their broad Church-way? And is it not to make idols of them, and prefer them before Christ, and set them above him, if they chuse rather to follow after such Ministers in that way which hath no word of God for it, then to follow Christ in that despised way of worship, which hath the sure word of Scripture for its warrant? If *Peter* that eminent Preacher might be, and was so far captivated by the Tempter, as to oppose by rebuking Jesus Christ himself, when he spake of his suffering death (*w*) *Mat.*16,21,22,23. And again denied him shamefully when he came to suffer, with cursing and oaths, saying he never knew the man: and after all this, at another time the same *Peter*, who was so famous an instrument in God's hand for converting so many souls, even he becomes a misleader in a way of dissimulation, *Gal.*2.11,12,13,14. (*x*) so that *Barnabas* an eminent Minister of Christ, and divers others, were carried away with his dissimulation. If so it were with *Peter*, is there not ground enough for the good people in that way to fear, that their Ministers, even the choicest of them, may be fallen into temptation, to be prejudic'd against the work of a thorow-Reformation, seeing their preferments, livings, and honours seem to be struck at; and so being offended, labour to draw in others to be one with them in their offence and opposition against the Saints in their present warfare for Christ against Antichrist?

(*w*) Mark how Satan makes use of eminent Instruments sometimes to promote his wicked designs

(*x*) If some who see such dissembling, tell them that dissemble, That they are to be blamed, they do but as *Paul* did, who told *Peter* of his fault. *Gal.*2.14

12. Whether the greater number of people in the Parish-Assemblies, are not in danger of eternal Damnation, through their high presumption that they are in Christ, and in a good estate? And whether have not *Englands* Church-Ministery much to answer for, who have begotten and cherished this confidence in them, by declaring them in their old Catechism, *To be regenerate in their Baptism, made Members of Christs, and Inheritors of the Kingdom of Heaven?* If this be true, and no lye which they have taught them, who thus exalted them unto Heaven, may they not boldly conclude, That their Souls are in a safe condition? But it may now be said, They have laid by that Catechism,

chiſm, and now they preach to them a neceſſity of Regeneration. But ſeeing they have been trained up from their infancy in this belief, which they have by heart, as we ſay, that they were regenerate in their Baptiſm long ſince; is it probable that the old evil ſent, which hath remained in the veſſel for ſo many yeers, will be removed by telling them now and then, they muſt be born again? although many declare this to them in the Pulpit, and ſo wound them a little for the preſent time, yet do they not quickly heal them again at the Font or Baſon, accepting them there for Believers, by adminiſtring to the Children of all or moſt of them, that which they declare to be the priviledge of the Children of godly believing Parents (y?) Doth not this eaſily help them to conclude, That whatſoever they ſay in preaching, their Miniſters by their practiſe declare them to be Believers? And have their Miniſters, notwithſtanding ſo much talk of Reformation, at any time, plainly, ſolemnly, and openly declared their Repentance for this their ſin, or the ſin of their Predeceſſors in this thing, whereby they have deluded thouſands of Souls? Have they declared it ſo, that the common people might run and read their meaning? ſhould not the plaiſter be made as broad as the ſoar?

(y) Is not t to juſtifie t wicked? that vil condemn Prov. 24. 24.

If ſo, then,

13. Would it not be a praiſe-worthy-deed, and that which would much tend to free the preſent Pariſh-Miniſtery from being guilty of the Blood of their people, for them to confeſs openly, the great ſin of their Predeceſſors, and their ſin, ſo far as they have partaken with them, in declaring the people to be born again in Baptiſm, and made Inheritors of the Kingdom of Heaven; diſcovering the danger of this horrid deluſion, giving them plainly to underſtand, that they, the generality amorg them, who ſay they are Chriſtians, are not ſuch, but are of the world, as appears by their hatred of thoſe whom God hath choſen out of the World? And ſhould they not do well to inform the godly among them, that they are in no viſible orderly Church-ſtate, provoking them to ariſe and meaſure the pattern, and ſending them forth by the footſteps of the flocks in the primitive times? and would it not well become them, having thus born their Teſtimony in word againſt the aforeſaid evil, to confirm the ſame in their practiſe, with a plain denial to adminiſter any Ordinance of Chriſt to the common multitude, more then ſuch as are for converſion, which belong to Heathen and Publicans, till they ſee them bring forth fruits meet for Repentance Luke 6. 44.

Repentance, whereby a man may probably know, and warrantably judge them to be converted and brought to the most holy Faith of Christ? And for their present profession taught them by the tradition of Fathers (z,) and by the customes and precepts of men, not by the mighty power of God through the Word, what solid satisfaction can it administer, whereon to ground a probable judgement that they are in Faith; considering, That in this Land, there is now no persecution as in the Apostles dayes, but on the contrary, many worldly advantages attending the common profession of Christ? And except some such effectual course be taken, as is before commended in this *Quare*, can the Ministers of such a people, by all their fair glosses and subtil arguings, acquit themselves from the Blood of Souls? Is it not their duty to take up the stumbling-blocks out of the way of their people? Are not many thousands of poor ignorant Souls, by looking at such things as these, their supposed christning and Church-state, together with their dead Faith, hindred from receiving Christ, and strongly armed against the sight and sense of a lost estate, to their eternal undoing? Shall God make inquisition for the Blood of mens bodies? and shall he not one day make inquisition for the blood of Souls, and require it of those who have holpen them to, and strengthened them in such delusions?

And if so,

14. Whether the Ministery and people in some Congregations separated from the Parish-way, may not do well to consider, whether they be not found accessary to the aforesaid great transgression of the Parochial Ministery, in justifying the sprinkling of ungodly prophane and popish Parents Children, as a sufficient obedience to Christs command of Baptism, doctrinally discharging from the obligation of that command, the consciences of such of their Members as have no other visible Baptism? Is not this to call evil, good (a,) will-worship, service to Christ; and by mans tradition, to make a command of God of none effect (b?) Do they not by such an approbation of what is done in this matter, though themselves refuse to sprinkle such Children, yet strengthen the hands of those who do? And whether this be not more then a touching, even the retaining an unclean thing, forbidden to those who come out of *Babylon*, the command requiring to destroy her utterly, *Let nothing of her be left*, Jer. 50. 25. Whilst this unlawful sprinkling of the Seed of the ungodly is thus thus set up, may it not stand in the way, as an obstruction to the sight and acknowledgement of the Truth, concerning

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cerning the true visible Baptism? And whether all their arguing to prove that sprinkling before spoken of (which themselves say hath not warrant for it) to be sufficient obedience to the command (*c*,) be not that which will be found wood, hay, and stubble, when every mans work shall be tried by fire?

(*c*) Can it be true Baptism according to rule, without a right visible subject?

15. Whether the unwarrantable mixture of Legal and Gospel-worship and worshippers, accounting this Nation a Church after the likeness of the Jewish Nation, not by Regeneration, but by fleshly Generation (*d*,) gathering together into a pretended Church-body, the visibly godly and the ungodly, withal, promoting again Tythes, Offerings, consecrated Places, Altars, with many other such-like Jewish Ceremonies, which were typical, and to cease in Gospel-days (*e*;) the joyning with all these a shew of the Ordinance of breaking Bread, and Baptism? Whether (I say) may not such a mixt worship, and the worshippers, be fitly termed *Babylon*, or confusion? And whether to establish such a worship, be not to deny in a Mystery, (as doth Antichrist, Christs greatest professed Friend) That Christ the substance of the legal shadows, is come in the flesh? And whether the pretended reformed Church of *England* retaining the old Romish Church-state, and confused mixtures, maintaining the same things in substance with them, may not fitly be compared to *Jezebel* with her painted face, a painted *Jezebel*?

(*d*) Antichrists device to form a false Church.

(*e*) The Priesthood being changed, there is made of necessity a change also of the Law. *Heb.* 7. 12. 1 *Joh.* 4. 3. See Quære 3.

16. Whether the *Mystery of Iniquity*, which wrought in *Pauls* time, were not the same which now works in the Church of *Rome*, and her Daughter-Churches? Did it not then work mainly to bring the Saints back under the bondage of *Moses* his killing Doctrine, and his Rudiments and shadows? And whether the Apostle, as a faithful Witness and Watchman, did not bend his Doctrines and Discourses in his Epistles, especially to the *Romans Corinthians*, and *Galatians*, against this way of confounding the Grace of God with mans-work in Justification, and confounding *Moses* his old Laws, with Christs New Testament-Ordinances? The same Mystery being at work now, not onely in *Rome*, but in this National Church, is it not the duty of Gods faithful Ministers and Watchmen to war against it, by preaching, and discourse, with the sharp Sword of Christ's VVord, warning God's people to beware of being seduced with this Iniquity, which being discovered in many things more gross, puts on a new dress, and works most mysteriously, so that the VVork-men say, *Who seeth us?* Isa. 29. 15. (*f*.)

(*f*) The *Mystery of iniquity* is now spun with a most fine threed.

17. Whe-

17. Whether the *Mystery of Iniquity* that now works, be not founded upon the will of man, confederate with Satan? and is it not promoted and upheld by humane and Serpentine wisdom, with worldly power and policy, opposing and counter-working the Gospel-grace of God, and Spirit of Christ, exalting the creature above the Creator? and whether the abettors and promoters of this Mystery may not be discovered and discerned in our dayes, by their prizing men much more for their natural and acquired parts and abilities, then for anoynting; looking more at a mans learning and prudence, then at the teachings of the Spirit, minding excellency of speech more then the power of godliness, seeking more after their own honour from men, then to bring honour and glory to God?

If so, then,

18. May we not well expect that God who hath laid by so many Instruments, whose design is to exalt his own Grace, his Son, and Spirit, will chuse and use most unlikely instruments in mens account, as the weak and foolish, in respect of worldly wisdom, even the younger brethren, even as *David* among the Sons of *Jesse*, spiriting them through Faith and Prayer, to bring to pass those things which by humane power and policy could not be effected? VVhether then are not many (and some good men) like to be deceived, who look as did *Samuel* on *Eliab*, on some wise, expert prudent men to be the only prime instruments of God's great and strange work, which will not be done by power or might, but by the Spirit of God? *Zach* 4.6.

Sam. 16.6. *Cor.* 1.26,27, 28.

19. VVhether the Faith and Prayers of Gods people were not once as the Chariot-wheels to the great work of God in this Nation? but now of late, since our enemies have been subdued, have not many good men slacked their hands to those duties, and by looking and leaning to mans wisdom, power, and policy, turned aside to crooked wayes, and so have lost the footsteps of the Lord in his work? and whether can they come to a cleer sight of them again, except they humble themselves, and return to a diligent exercise of Faith and Prayer? and if they will not be otherwise provoked thereunto, may it not be just for God to reduce them unto sore straits, that so they learn to seek him early? *Hos.* 5.15.

20. VVhether the continuance of divers godly men in *Babylon*, and partaking with her, be not one great occasion of stumbling many weak Christians, with some other enquirers after Truth? and ought not such, then in the fear of God, to consider and examine

their

their ſtanding, and to lay to heart how great ſervice they do to Antichriſt, and diſſervice to Chriſt, and his cauſe? and doth not the deceiver ſuck no ſmall advantage from godly men ſerving his deſign, which puts a fair face thereon, though they do it ignorantly or inconſiderately? May we not obſerve, that ſince godlineſs is in ſome requeſt, Satan puts on ſuch a dreſs as may moſt take with the godly to ſeduce them? and if theſe ſhould flee out of *Babylon*, would ſhe not ſoon appear to all good men to be what ſhe is, and the judgements of God would they not come ſuddenly upon her, as did the fire and brimſtone upon *Sodom* the day that *Lot* came out? Whether that which hinders many from coming out, be not a ſlaviſh fear of man, and the flattery, and friendſhip of this World? Whether ſuch onely will not be found fit to follow the Lamb, even whitherſoever he goeth, who firſt ſit down and count the coſt, and ſo build the Tower of their profeſſion upon Gods Grace alone, as held out in his Covenant, truſting him with all their concernments? If they only are ſaid to overcome, who loved not their lives unto the death, as *Rev.*12.11. What becomes of all the other profeſſors, the fearful and unbelieving? *&c?* If Gods Servants ſhall abide there, notwithſtanding all the warnings they have had, and all God's patience towards them; may he not juſtly ſlay them with the wicked, though he ſave their ſouls at the laſt *(g?)* *Rev.*14.4. *Luk.* 14.28.

(g) Remember the hand of God againſt the *Scots* at Dunbar.

21. Whether the Antichriſtian Miniſtery in the Nations, which derive their Church-ſtate from *Rome*, are not found committing fornication with the Kings of the earth? and whether this fornication be not by interweaving their intereſts, for the upholding one another *(b,)* thus by flatteries and by force bringing the people and keeping them in bondage to their wills, enſlaving their bodies, and inſnaring their Souls?

(b) No Biſhop, no King.

22. Whether, ſeeing the greateſt judgements belong to *Babylon*, may not God in juſtice, to aggravate their ſins who receive not the love of Truth, lend them ſo much light, as that many of them ſhall be found wilful Apoſtates, after all their other perſecutions, at length perſecuting the Spirit of Chriſt, ſo bringing upon themſelves ſwift deſtruction? Are not many found perſecuting that light which they once profeſt? Is not that word made good in them, *They ſhall go and fall backward, and be broken, and ſnared, and taken?* And if it be ſo, is it not high time to bid them take heed, leſt they ſin wilfully after they have received the knowledge of the Truth? *Iſa.* 28.13. *Heb.*10.26.

25. VVhether by that ſure rule of juſtice, that all the Blood from *Abel* was to come upon the perſecuting Generation in Chriſt's time; *Mat.* 23. 34, 35. and that in the *Rev.* 18. 24. that in *Babylon* was found the Blood of all the Saints ſhed from the Foundation of the Earth; doth there not lie a heavy load of Blood-guilt upon the Antichriſtian faction, who ſtrike in with that deadly intereſt at the later end of the day, to act their part againſt Chriſt and his cauſe? Should not all men take heed how they touch or take part with that intereſt, leſt they come under the guilt of all the former bloody perſecutions of Gods Saints? Whether are not the oppoſite intereſts of Fleſh and Spirit now at war, the ſame intereſts which were at variance in *Cain* and *Abel*, the Seeds being the ſame two as formerly, though brought forth in ſeveral Ages, though the controverſie betwixt them not alwayes upon the ſame part or point of truth or error?

Endeavours

ENDEAVOURS
FOR
REFORMATION in APPAREL:
OR,
Some Reaſons rendered for Saints forbearing to put upon their Garments ſuch Trimmings and Ornaments as are altogether ſuperfluous and apparently uſeleſs.
With
Anſwers to ſeveral Objections.

Put on the Lord Jeſus Chriſt, and make no proviſion for the fleſh, to fulfil the luſts thereof, Rom. 13.14.

Moreover, the Lord ſaith, Becauſe the Daughters of Sion are haughty, and walk with ſtretched forth necks, wanton eyes, walking and mincing (or tripping nicely) as they go, and making a tinkling with their feet, Iſa. 3. 16. *Therefore the Lord will ſmite with a ſcab the crown of the head of the daughters of Sion*, &c. verſ. 17.

In that day the Lord will take away the bravery of their tinkling ornaments, &c. verſ. 18.

Behold the day cometh which ſhall burn as an Oven, and all the proud, and all that do wickedly ſhall be as ſtubble; and that day that cometh ſhall burn them up, (ſaith the Lord) that it ſhall leave them neither root nor branch, Mal. 4. 1.

If ye will not hear, my ſoul ſhall weep in ſecret places for your pride, Jer. 13. 17.

LONDON,
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1656.

To the Reader.

THere is a generation, O how lofty are their eyes, and their eyelids are lifted up. *Prov.* 30.13. *They will hardly look so low as to caſt an eye, except of ſcorn, on the enſuing Reaſons: Such being ſtumbled at the Title, will ſoon fall into prejudice againſt the Truth. The ſound of ſuch a reformation, may probably become a provocation to the proud, and to thoſe who are at eaſe, profeſſors and prophane; yea good men may be offended thereat. Have not many ſuch with* Samſon, *lain their head ſo long in the lap of* Dalilah, *(this world, and the ſenſual delights thereof) that now they are as he without his locks, weak like other men, ſoon foiled by temptations, and carried along with the current of common evils? their eyes are as it were put out, their zeal ſo abated that in a great meaſure, they judge, ſpeak, and act even as others; they do no ſingular things for God. Theſe reſt much on the uprightneſs of their hearts but little conſider the work of God, how he who is moſt upright doth weigh the path of the juſt,* Iſa. 26.7. *And O that many Saints, being laid in the true balance, were not found too light, and like the moſt vain men in their fooliſh faſhions! A ſmall remnant hath God reſerved in theſe back ſliding times, who are making Virgins, of an humble ſpiritual frame fearing God, and trembling at his word ſtriving in the ſtrength of Chriſt, that they may abſtain from all appearance of evil.*

I ſhall gladly ſubmit to the judgement of ſuch touching theſe following Endeavours, *knowing full well.* That they dare not ſo turn the grace of God into wantonneſs, as deliberately to ſlight, on the account of liberty, the leaſt hint of Truth, clearly convincing them of duty; *yet ſeeing ſuch may be tempted (for a worldly intereſt) to ſtifle their light in this thing, my counſel is,* That they bear in mind the great price of their redemption from a vain converſation; *which if they do, they will not think it much to ſuffer loſs in their names and trades for righteouſneſs ſake, in this fiery-trying day, which is grown ſo dark to ſome, who not long ſince rejoyced in the light, that now they complain in the words of the Prophet,* Iſaiah 59.9. We wait for light, but behold obſcurity, *&c. whilſt knowledge ſeems to be deſired, is not doing omitted? And are there not many, who will not ſee the things they have no minde to practiſe? But precept muſt be upon precept, line upon line, here a little, and there a little,*

a little that they may go and fall backward (as men do who begin to reform, and then when their interest is struck at, fall backward) and be broken, snared, and taken. Isa.28.13.

Courteous Reader, *I shall not hide from thee the rise of this discourse, and the occasion of its publication. The Lord having eminently appeared to a considerable number of his people in their waiting on him together in several solemn meetings clearly witnessing to their consciences against their superfluous ornaments on their apparel, insomuch as divers did forthwith repent and reform: Some calling for a reason for this reformation, I thought it needful (to avoid much speaking of this matter) to put pen to paper; and since that (to prevent the labor of transcribing copies) to put my papers to the press: If God teach thee to profit by them, give him alone the glory. As for scorners, let them delight in scorning; but let the wise hear the whole matter, and then give judgement.*

And as for such who are strong, and by reason of use, have their senses exercised to a clear discerning between good and evil, let such bear with my rude endeavours, and bring forth a better testimony against that abomination of pride in apparel, wherewith most professors are so spotted, and the profession of godliness, by reason thereof, so much evil spoken of, that if all should hold their peace, a man might expect, according to the words of Christ in another case, Luk.19.40. The stones would immediately cry out. *Who knows, but the least of the flock, by an holy zeal (accompanied with many infirmities, which love should cover) may provoke some great preachers to look more narrowly into this matter? and to examine themselves, why (seeing there was never more occasion given to declare against pride) they have no more discovered this iniquity, which now it is to be feared, they wink at in others, because so much of it cleaves to themselves, and theirs? The Lord who is faithful and true, hath promised,* That he will purely purge away all the dross of Sion, and take away all her tin; then will he restore unto them judges as at the first, and counsellors as at the beginning, *Isa.1.25,26. Which good thing that the Lord may speedily perform, is the hearty desire and daily prayer of*

The Lords most unworthy Servant, whom he hath pluckt as a brand out of the fire,

John Pendarves.

Endeavors for Reformation in Apparel:

OR,

Some REASONS rendered for Saints forbearing to put upon their Garments

such Trimmings and Ornaments as are altogether superfluous, and apparently useless.

With Answers to several Objections.

THE first reason or argument, takes it's rise from the death and resurrection of Christ, and the Saints fellowship with him in both; and first, from his death; The cross of Christ is that by which every true beliver is taught with *Paul* to be crucified to the world; and that not onely, as his faith presents to him the glory of a crucified Christ, hidden from an eye of sence, far exceeding all outward worldly glory; but also, as it teacheth him to war against all sensual worldly lusts, in confidence that Christ died to redeem him from them. And herein doth the vertue and glory of the sufferings of Christ on the cross, (wherein he is commended to us as a most glorious pattern of self-denial) eminently appear in his followers, in crucifying the lusts of the flesh, the lust of the eyes, & pride of life: all which stand in opposition to that newness of life, Saints are called to walk in. Now seeing the lusts of the flesh were found warring against Christ on the cross, and do daily war against his Spirit in the hearts of Saints, and Christ warred, and doth war against them; his Souldiers ought not to make provision for them by such superfluous deckings, lest in so doing, they be found feeding and cloathing Christs enemies, whilst they neglect to feed and cloath his members; and left thereby they obscure or hide the glorious power of the death of Christ, which should appear to the eyes of all men in the visible self-denial of Believers (*a*.)

1 *Ground of Reason.*

*Gal.*4.14. *1 Pet.* 2.11. *Tit.*2.11, 12. *1 Pet.*1.18,19.

*Phil.*2.6,7,8.

*Gal.*5.24.

*Rom.*6.4.

*Gal.*5.17. *Rom.* 13.14.

(*a*) What is there that is more visible to all that behold the *Saints* then their Apparel? *Phil.* 3.20.

Secondly,

Secondly, As in consideration of his death, the Saints are called to die to this world, so with respect to his Resurrection all those who are risen with him, ought to seek those things which are above, *Col.*3.1. and having their conversations with Christ in heaven, to mortifie their members which are upon earth *b*:) *Col.*3.5. And thus plainly declaring by their words and actions, behaviour and apparel, that they are not of this world, but are strangers to it; in so doing, they shew forth the power of Christs Resurrection, drawing up their affections to himself. As the corruption of mens hearts doth appear (as it were written in their foreheads) in their vain wanton fashions (*c*); so on the contrary, the Grace of God in man doth appear and shine in his Saints, in their abstaining, upon pure Gospel-grounds, from all appearance of pride, and vanity in apparel, and cloathing themselves with humility, as becomes the self-denying followers of Christ (*d*.) But as *Paul* complains sadly of some, who minded earthly things, that they were enemies to the cross of Christ, *Phil.*3.18. May we not take up a like complaint of many now, who in adorning themselves shew that they minde earthly things, by heaping on vain superfluities? are not such enemies in this thing, or at least, apparent Non-conformists to the cross of Christ? Great reason there is therefore, that they who have otherwise learned Christ, dead and risen, should make it appear, by putting off, or at least forbearing to put on such things, which are not onely unbecoming their profession, but also are abused by most men, for an occasion to the flesh; and as they are commonly born about, are apparently useless to all, *Eph.*4.17 20,21,22.

b) Do they mortifie their members, who seek so much to please their eye? *Joh.*15.19

c) How do these, or their sureties for them, keep their promise at the Font, to forsake all the pomps and vanities of this world? 1 *Thess.* 5.22.

d) Such self-denial doth become those who say they are buried with Christ in Baptism.

2 *Ground or Reason.*

As the first reason chiefly respects the cross of Christ, the second in like manner, relates to his yoke, to which all Believers owe subjection, and ought to manifest the same by a visible universal obedience to him, whom we are bid to hear in all things; *Act.*3.23. Who, as he hath by his own mouth spoken to his Followers to deny themselves, *Mat.*10.38. *Mar.* 8.34. so hath he, by the mouth of his Apostles, in the holy Scriptures which he hath given to furnish the man of God to every good work, prescribed profitable and precious directions for regulating the Saints practise in apparelling themselves. These are either, first, more expres and particular, as to this one thing of adorning, as in 1 *Tim.* 2.9. Where not onely is forbidden to believing women (that vanity, they who have wherewith, are too prone unto) to adorn themselves with gold or pearls, but also the adorning themselves with costly array is forbidden; that

array

array being there counted costly, which men crucified to this world, and often in necessities, and sensible of the wants of others, as *Paul* and *Timothy*, with others like minded, accounted costly. 2 *Cor.* 6. 4. 2 *Cor.* 11. 27, 28.

Secondly, There are directions which are more general; of which I have here set down some of the principal, as *Rom.* 12. 2. *Be not conformed to this world*, 1 Pet. 1. 14. *Fashion not your selves according to the former lusts of your ignorance. Make no provision for the flesh, to fulfil the lusts thereof*, Rom. 13. 14. Moreover, we are commanded *to lay apart all filthiness and superfluity of naughtiness*. Jam. 1. 21. And in the 1 *Pet.* 4. 10. we are required *to be good stewards of the manifold grace of God*: which relates not onely to spiritual gifts, but also to things of this life. Now with that special rule before-going, let us take these general rules, and well apply them (*e*) to the particulars of evils forbidden, and duties enjoyned in those Scriptures, and this doubt may soon be resolved. *viz.* Whether Saints are called to refrain from further expence in such vain superfluities, which the men of this world procure, and put on to *satisfie the lusts of the flesh, and the lust of the eye.*

(*e*) Those rules with many more such, are assented to in general, but seldom applied to any one thing in particular, 1 *Joh.* 2. 16.

The third ground is made good from the present apparent wants and straights of divers poor precious Saints that lack to be supplied with things necessary, who by reason of sickness, weakness, or want of stock to manage their honest trades, are unable to provide for themselves, and theirs, so that they may attend on God without distraction. Is not the supplying their need, the feeding and cloathing of Christ in his poor members, (for so he accounts what done to them, done to him, *Mat.* 25. 40.) to be preferred before providing such needless trimmings? Let the tender-hearted sober Christian consider it well. Should not Saints lay to heart these things with a due respect to their receivings from Christ, and engagements to Christ, not forgetting the Law of their relation, as fellow-members with the meanest in that body whereof Christ is head? 3 *Ground.*

The third ground thus briefly laid down, (with the case of the poor Saints unrelieved, stated truly, as it is) I leave this to the judgement of those who are spiritual, and proceed to the fourth.

The fourth ground is, that by ceasing to cast away their substance on such superfluities, Saints may be in a better capacity to adorn by their good works, the doctrine of God our Saviour; the credit whereof, ought to be much dearer to us then our lives; and how much then to be preferred before our needless ornaments? How few of the men of the world are convinc'd at this day, by the Saints liberality 4 *Ground.* 1 *Cor.* 9. 15.

to the poor, their ſeeking out the widow and the fatherleſs, the blinde and the lame, to relieve them in their diſtreſs? How few, I ſay, are convinc'd on this account; *viz.* of ſuch good works done by profeſſors, that God is in them of a truth? and that the doctrine of grace they hold to, and maintain, is the true doctrine? Do not many great profeſſors (on their part) leave the Goſpel naked, (without thoſe good works of mercy and bounty which ſhould adorn it) whilſt their fleſh is gorgeouſly arayed? Have not ſuch need to be put in remembrance of their duty, *To honor the Lord with their ſubſtance, and with the firſt fruits of their encreaſe?* Prov. 3.9. No ſooner do they abound in wealth and riches, but ſuddenly they abound in coſtly ſuperfluities (not in good works proportionable to their ability) thus in ſtead of honoring the Lord they honor themſelves with their ſubſtance; and in ſtead of ſerving him, they even ſerve their luſts with the firſt fruits of their encreaſe.

5 Ground.

A fifth reaſon for Saints reforming their apparel, is taken from the manifold great temptations and evils Saints often fall into, to get that which is ſo lightly parted with in ſuperfluous ornaments. Is it not eaſie to be ſeen, and ſadly to be lamented, that to provide and maintain coſtly apparel, ſtately houſes, rich houſe-furniture delicious fare, and ſuch-like things, according to the faſhion of this world; thoſe crying ſins of covetouſneſs, deceit, injuſtice, with other like evils (*f*) act their parts in ſome profeſſors of an high ſtrain, to the great diſhonor of the glorious Name of God? And why is it that precious opportunities of aſſembling together, and viſiting one another, are ſo often neglected by the Saints? And oh, whence is it that there is ſo little looking after, and preparing for the great day of Chriſt's coming; the hearts of profeſſors being ſurfeited with the cares of this life, and that day ready to overtake them unawares; and they in danger to be found without their wedding garments? Is it not ſo with many or moſt, becauſe their endeavors are over-much laid out, and precious time (not to be redeemed with gold) unprofitably ſpent (*g*) and waſted in providing? and putting on coſtly and curious apparel whereas to provide convenient garments, without ſuch ornaments, and to procure other accommodations in and about their houſes ſutable thereunto, ſo much time need not be taken up, nor careful thoughts (*h*) (forbidden by Chriſt) laid out for themſelves, or their children after them. Obſerve that word, *Mat.* 6. 28. *Why take ye thought for rayment?* and *verſ.* 32. *After all theſe things do the Gentiles ſeek.*

(*f*) What evil fire is that which muſt be fed with ſuch fewel?

(*g*) Is this to walk wiſely redeeming the time, thus to ſpend it in vain adornings?

(*h*) How many careful thoughts do ſome take to provide & put on needleſs deckings? how do ſuch obey that word of Chriſt, *Mat.* 6. 28. *Take no thought for rayment?*

A ſixth

A sixth ground is taken from the glorious things promised to the people of God, who deal their bread to the hungry, and bring the poor out-casts to their houses, *Isa.*58.7,8, &c. *viz. That their light shall rise in obscurity, their darkness shall be as the noon-day; they shall call, and the Lord will answer.* Those high enjoyments are here promised to a people who make another use of their outward substance, then to lavish it on needless ornaments, as the manner of some is. Unless there be a reformation in this thing, what singular works of this kinde before-mentioned, can be done by the Saints, which may be good evidences, that God hath set them in the ready way to those high attainments? They who wait for such glorious things, and expect such large measures of the Spirit, must learn to be good Stewards of the things of this life (*i.*) He that hath an ear, let him hear what Christ saith; *If ye have not been faithful in the unrighteous mammon* (the riches of this world) *who will commit to your trust the true riches? He that is unjust* (or unfaithful) *in that which is least, is unjust also in much*, Luk.16. 10,11. The people whom God will use and honor to raise up the foundations of many generations, to repair breaches, and to restore paths to dwell in, *Isa.* 58.12. they shall not (as others have done) seek great things for themselves, but shall be a merciful, holy, humble, self-denying people, as may appear by comparing with the 12 *verf.* the five foregoing verses of that Chapter. And if God do such great things by them, without doubt the Spirit of the Lord shall be early and abundantly poured out upon them. These things duely considered, it appears, that those precious promises, together with the Saints earnest expectation of such great and glorious things to be fulfilled in this generation, do lay a strong engagement upon us to cease from our superfluous ornaments, and all things else that hinder Saints from doing those singular things before expressed, *Isa.*58 7 8 10.

(*i*) They who wait for the Spirit, must be content to part with all their fleshly delights, and act as the wise Merchantman who having found 1 pearl of great price, sold all, and bought it, *Mat* 13.45,46.

Seventhly, the day and time we live in, calls to this reformation. Is it not a time of trouble, a day of great rebuke and grievous blasphemies *, wide breaches still remaining among God's people, glorious things brought to the birth, and no strength to bring forth? And is not this a time for Saints rather to be rending then decking their garments? (*k.*) Undoubtedly, the day calls to mourning, and

7 *Ground.*

* See how *Hezekiah*, though he were a King humbled himself, and put on sackcloth; and how the Lord takes notice of his so doing, *Isa.*37.1,2. (*k*) Observe the practise of *Joshua* and *Caleb*, when the people spake of making them a Captain, and returning again into *Egypt*, *Numb.*14.4,6. And see also the practise of *Barnabas* and *Saul*, *Acts* 14.14.

humbling our selves, laying aside our vain ornaments. Is it a light thing to turn a deaf ear to God 's call by such dispensations? And when he thus calls to a people to deny themselves of their liberty (*l*) in outward things, then to stretch to the utmost bounds thereof? *Isa.*22.12,13. *In that day* (saith the Prophet) *did the Lord of hosts call to weeping, and mourning, and girding with sackcloth; and behold killing of sheep, and slaying of oxen,* &c. And what follows? *verse* the 14. *And it was revealed in mine ears, saith the Lord of hosts, This iniquity shall not be purged from you till ye die.* With this let the Reader compare diligently that noted word in *Amos* 6.5,6,7. where those are severely threatned, who drank wine in bowles, and forgat the afflictions of *Joseph* (m.) And can they escape much longer without correction, who do such things at this day? Do not Saints put far away the evil day, when they put on their vain ornaments, and appear with badges of pride, and not the mark of mourners upon them (*n*?) And should it not be a lamentation (that which is yet more unbecoming Christian profession) some glory in such things, which are indeed their shame? He that feels not the force of this reason taken from the hand of God upon us, and the many abominations and grievances before mentioned, and hath no heart-bleedings because of the reproach that is daily cast upon the Name of God and his people, *&c.* let him examine himself, whether he hath * due regard to the work of the Lord at this day? and, whether he be a real mourner for *Sion*, (o) and one that prefers *Jerusalem* above his chief joy?

(*l*) Are there not many such professors, who minde their liberty more then their duty?

(*m*) Let the women professors in *London* and elsewhere, who spend so little time in private praying and humbling themselves, and so much in adorning themselves with costly array, & plaiting the hair; let such, I say, read and mark well, *Isa.* 3. from the 16. forward. Can they chuse but blush, or rather tremble at that word?

(*n*) Who that beholds the Apparel of most Professors at this day, would take them to be such as sigh & cry for all the abomination of God's people? Is not pride in Apparel one abomination? their partaking in it so apparently, plainly shews them without grief for it. * *Psa.*28.4,5.

(*o*) See those promises to them that mourn in *Sion*, *Isa.*61.2,3. & 66.10.

8 *Ground.* The eighth is derived from that duty incumbent upon the Saints, *to walk as lights amidst a crooked generation,* Phil.2.15. and as the Lord's holy Remnant whom he hath reserved to witness against the evils of the times. And who sees not that pride in apparel is now a raighing sin in this Land, even among professors, who in their adorning themselves, differ little or nothing from the world, that wallows in wickedness and vanity? That which aggravates this evil, and renders it more odious, and should set Saints at the greater distance from it, and from all appearance thereof, is, That there is a troop of evils, as covetousness, defrauding, lying, oppression, grinding the faces of the poor, *&c.* with many such-like sins, which do attend

it,

it. Can we be zealous and jealous for the Lord of hosts, and refrain from bearing a Testimony of our dislike of this abomination? And how can this be done, except we first begin at home, putting from us all appearances of that evil, which we condemn in others? God's people, who are called to come out of *Babylon*, are straitly charged not to partake of her sins (*p*.) One Reason is, because God will make use of them to declare against them. Now that the Saints may bear a full Testimony against this evil of pride in apparel, which is one of the sins of the times, and one of *Babylons* sins, (as appears, *Rev.* 18.12, and 15, 16 *vers.*) it behoves them to cleer themselves from it by a contrary practice (*q*) to this corrupt generation in their proud manner of adorning themselves.

Ninthly, The presence of the Lord with his people, encouraging them to this reformation, affords another ground (*r*:) His hand (as they are perswaded) having strongly set it upon their hearts, in several Assemblies, solemnly waiting on him. to reform without delay; accounting that now God is purging away all the dross of *Sion*, he will not leave such worldly superfluities long remaining upon the Garments of Saints. It's confest, that inward impulses and perswasions of good men, are not alwayes good arguments to prove a matter: yet, when a praying people, such as desire to tremble at the Word, and labor to walk exactly, are unanimous in a perswasion or motion, which hath such Scripture-grounds for it, as hath been alledged for this; such an argument in its place, well accompanied with other weighty reasons, deserves to be considered by such as fear the Lord.

The tenth and last ground is, because of that offence which is taken by those who sigh and cry for all the abominations of professors (*s*.) they cannot but mourn to behold such needless costly deckings upon the apparel of Saints: they also declare their conscientious offence thereat. If *Paul* would not eat flesh while the world was to stand, rather then to put a stumbling-block in the way of his weak Brother, 1 *Cor.* 8.13. should not Saints much rather refrain from those needless things, then give offence, and cause grief to the tender hearts of those for whom Christ died? And whereas it may be said, some good men are offended at the leaving off such ornaments (*t*;) is it from their goodness? Is it not rather, because some private interest of their own or their friends is thereby struck at? If they be conscientiously offended, the reasons before-going may suffice to shew, that the offence is unjustly taken at those, who on the grounds laid down cease from

(*p*) Christs witnesses do testify the best not onely by word but conversation. Do not *Noah* by his practise in building an Ark, condemn the old world.

(*q*) In such way we ought to manifest our dislike, so that he may run that reads it. 9 *Ground.*

(*r*) As God goes before his people to bring them out of *Babylon*, so to bring them off from her sins. 10 *Ground.*

(*s*) God hath great regard to such as sigh and cry for all the evils of professors, though men make light & puff at them. See & consider well, *Ezek.* 9. 4,5,6.

(*t*) We may justly refrain from our liberty to avoid offence, but we may not neglect our duty to God for fear of offending good men.

from putting on upon their garments such superfluous ornaments, and in conscience towards God chuse to walk in that way of reformation, whereon so clear a light of Truth shines.

Now for a smuch as all reformation meets with oppositon, it cannot well be expected, that this, which runs so contrary to the stream of the common opinion and practise, and is so opposite to mens fleshly lusts and interests, should easily take place: I shall therefore proceed to consider, and answer several Objections, which are, or may be made against the reformation pleaded for.

1 *Objct.* Did not *Sarah* and *Rebeccah* wear rich Jewels? and if so, why may not believers in these dayes wear such ornaments if their ability will extend to provide them?

Answ. First, We finde not that there were at that day (as now there are) many poor Saints on every hand needing to be relieved.

Secondly, Neither was provision made for their costly ornaments by such notorious abominations, of covetousnes, and extortion *&c.* nor the pride of professors, their pride in apparel grown up to that height, as that there needed then, as now there doth, such a loud-sounding Testimony in word and practise to be born against it.

Thirdly, Some things practised by *Abraham* and *David* with as much approbation as the wearing of Rings and Jewels (*u*) by *Sarah* and *Rebeccah*, it becomes not Saints to practise: Had not *Abraham* his Concubines and Children by them? *Gen.* 25.6. And did not *David* take unto him many Wives and Concubines? 2 *Sam.* 5.13. Would not Saints blush to be found walking in their steps in these things now?

Fourthly, in those dayes of ignorance, in the infancy of the Church, God dealt with his people as Parents do with their little Children, who give them such things as are taking to the eye, to win upon their affections, and lay such commands upon them, as are sutable to their tender age, and present capacity: so did God give goodly outward gifts and ornaments to his people of old under the Law. And as he hath at sundry times, and in sundry wayes, so also by several degrees, discovered his will to his people, according to that ability he hath given them to bear. Wherefore it will not follow, because God did at first tolerate the wearing of such ornaments, that therefore now he calls not his to deny themselves in these things. The president of some wearing such ornaments then, makes not so much for that practise, as those many Gospel-precepts laid down in the second ground, with those other arguments accompanying, make against it now.

2 *Objct.*

(*u*) Did not their ear-rings soon become a snare to them? else why did *Jacob* take them away, and hide them under an Oak, when he reform'd his family? see *Gen.* 35.2,3,4. with this compare *Exod.* 32.2,3,4. see what use the *Israelites* made of their golden ear-rings. And did not golden ear-rings prove a snare to *Gideon* and his house? *Judg.* 8.26,27.

2 *Object.* This is for the honour of Christ, that his Servants and Followers put on such ornaments, seeing thereby they make it appear they serve a good Master.

Answ. It is for the honor of Christ, our Head and Lord, to have his members and followers conformable to him (*w*,) even to Christ crucified, as were the Ministers of Christ and his despised followers in the primitive times. As for those who judge of the condition of the servants of Christ either of their happiness or misery, with respect to their outward state and accommodations, what would such have thought of Christ, had they seen him born in a manger, and hang'd on a tree? The mistaken world, which (as *John* saith, 1 *Joh.*3.2.) *knoweth not the Saints*, judging after the wisdom of this world by such false rules, may, and shall stumble at the Saints, as they did at Christ, who were offended at him, and said *Is not this the Carpenters Son?* It is the glory of the Members to be like their Head, the Followers to be like their Master. The legal Worship, Temple, and Worshippers, had indeed rich adornings belonging to them, which was to the honor of God in that day, under that dispensation; but the New Testament-glory is inward, in the Spirit, in the hidden man of the heart. The typical Temple was adorned with Gold and Silver, but the true Temple spoken of, 2 *Cor.*6.16. is adorned within with that which is incorruptible; and outwardly with such self-denial and good works before men, as do become the Gospel.

(*w*) It is enough for the disciple that he be as his Master, and the servant as his Lord.

3 *Object.* Some object, this would be to expose our selves to scorn, and to make our selves ridiculous in the eyes of men, if we should put off our ornaments, and walk in that way which here seems to be prescribed.

(*x*) *Luk.*16.19, 23, 24, 25, 28. This description of *Dives*'s fine cloathing & sumptuous fare, &c. and withal his fearful end, may serve for a profitable caution to som who eve tread in his steps. They who *keep to the word may expect to be for signs and wonders in* Israel, *even among professors*, Isa. 8.16.17,18.

Answ. First, such extremities are not here pleaded for, as may occasion such contempt to be cast upon you. Who will laugh at you, for forbearing to put on upon good and convenient garments, such superfluous trimming, as hath no shew of use? is it not usual with civil people to commend going plain, as they call it, and to condemn professors for their pride in Apparel? As for holy mortified persons, they are more exercised in sighing for all the abominations of the times, then that they should be found to contemn any man upon such an account. Some light professors there are, who neither lay to heart their own nor others sins, but like *Dives*, they cloath themselves sumptuously, and fare deliciously every day (*x*,) such (being too much accustomed to vain laughter) may laugh in the face at such a reformation, whilst inwardly they have indignation against it, because it witnesseth against their vain practise.

Secondly,

Secondly, the Servants and Followers of Christ ought not to think it ſtrange if they be counted for ſigns and wonders, ſeeing it is no other then what was propheſied before-hand in the Scriptures, *Iſa.*8. 18. *Zach.*3,8. How could ſuch lay down their lives for the Truths of Christ, who cannot bear to be laughed at for righteouſneſs ſake? whilſt the glory of God is promoted by their endeavours for ſuch a reformation, whereof they ſee there is at this day among the Saints ſo great a need?

4 *Object.* God hath promiſed that his people ſhall poſſeſs the riches of the Gentiles, *Iſa.*90.9,17. and that they ſhall have plenty of Gold and Silver, *Iſa.*61.6. If ſo, and God hath already begun to ſubdue our enemies, ſo that they ſubmit themſelves, and come with preſents to us; why then may we not prepare, and put on coſtly jewels and ornaments? what better uſe can we make of the riches we poſſeſs?

Anſw. Firſt, That thoſe propheſies do agree with what is written in the book of *Revelation* concerning new *Jeruſalem*, and have relation to the ſame glorious ſtate of the Church, may evidently appear, by comparing the 60 Chapter of *Iſaiah*, with the 21 of *Revelation*. It's true indeed, the Kings ſhall bring their glory into it, *&c.* but that the Saints are not yet come to that new *Jeruſalem*-ſtate, is ſufficiently manifeſt from that ſorrow and ſighing, and the many ſad complaints of Gods people as at this day; all which, as alſo the preſent poverty and ſuffering of many Saints, are inconſiſtent with their glorious priviledges, in the New *Jeruſalem*; *for there ſhall be no ſorrow, nor crying*, Rev.21.4. If it be granted, that ſuch ornaments ſhall be worn by Saints in their triumphant ſtate then, it will not therefore follow, that they may put them on in their militant ſtate now, whilſt the dayes of their mourning are not ended, and whilſt the Bridegroom is not with them (*y*.)

(*y*) The Children of the Bridechamber cannot but mourn whilſt the Bridegroom is not with them.

Secondly, Saints ought to be ſo afflicted in and for the afflictions one of another, that as fellow-members of one body, *If one member ſuffer*, (ſaith the Apoſtle) *all ſuffer with it*, 1 *Cor.* 12, 26. Upon this account, how deeply ought we to be affected with the lamentable miſeries of Gods people in many Lands, who groan dayly under grievous ſufferings by perſecution, reproach, impriſonment, and all manner of oppreſſion? Are any of us ſet at liberty from ſuch bondage? ought we not yet to conſider our ſelves in the ſame body with them, and be in bonds (in reſpect of a ſympathy and fellow-feeling of their grievances) as if we were bound with them? *Heb.* 13.3.

13.3. and can we be thus affected, and yet plead for, and put on costly array and rich ornaments, (as the manner of some is, who lay not these things to heart) as if all were well (*z*,) and nothing aileth us? I shall not here meddle with that Question, What times to come may allow of? only let me allude to the words of *Haggai* the Prophet. *Hag.*1. *Is this a time for you, O ye, to dwell in your ceiled houses?* to, is this a time for Saints to be decking themselves with costly ornaments, whilst so many of their brethren abroad are wounded, and lie as it were bleeding even to death (*a*?) Might it not rather become a true-hearted *Israelite*, with a tender eye to these things, to say with *Uriah*, 2 Sam.11.11. *The Ark, and Israel, and Judah, remain in tents, and the servants of my Lord are encamped in the open field*, &c. *shall I then go into mine house to eat and drink?* &c. May not this his saying shame many professors now, who abate nothing of their superfluities upon the account of all the wants, sorrows, and sufferings of the people of God (*b*,) and all that reproach which is cast upon the glorious Name and Cause of God?

Thirdly, Hath God blest his people in this Nation with the first-fruits of those promises? should they first serve and adorn themselves, and not rather honor the Lord, and adorn his Gospel, by relieving the poor Saints, and others, with the first-fruits of all their encrease (*c*?) As for the late war (wherein the cause of Christ and his Saints was pleaded with such great resolution and wonderful success) was it not at first promoted by the free offerings of the godly and well-affected people, who brought in their money, plate, and jewels, and kept not back their lives, when they were called for (*d*?) Let it be considered whether the rich spoyls gotten by such war should not have been brought into a publick treasury, to be faithfully disposed of for the benefit of the cause and people of God (*e*;) the instruments imployed taking to themselves food and rayment convenient for them, not laying up for themselves, nor laying out for their lusts? how well would such a course agree with that remarkable word, *Isa.* 23.18. *The merchandise of Tyre* (which in respect of her fornication with the Nations doth fitly resemble mystical *Babylon*) *and her hire shall be holiness to the Lord; it shall neither be treasured nor laid up, but it shall be for them that dwell before the Lord to eat fruits of all their encrease*, Exod.22.29. with which compare that word in Ezek.20.41. which relates to later or last days. (*d*) Did not the people as in the days of old offer themselves and theirs willingly to the work the Lord, asserting with their lives in their hands, that the cause was the Lords? The people went out as they were called thereunto, to help the Lord against the mighty. (*e*) *Josh.*6.18,19. the gold and silver taken from the enemy converted to private ends & use, became a curse and trouble to the camp.

(*z*) Are not such like *Gallio*, of whom it is said, when *Sosthenes* was beaten, He cared for none of these things?

(*a*) Mark how *Moses* reproves the children of *Gad* & of *Reuben*, when they would sit down before their brethren were put into their possession: *Shall your brethren go to war, and shall ye sit here?* Numb. 32.6.

(*b*) As those who are not griev'd for the afflictions of *Joseph*, give themselves great liberty to drink Wine in bowles, &c. *Amos* 6. so on the contrary they who are griev'd for *Josephs* affliction are led to deny themselves in such things.

(*c*) *God* required of his people of old, that *they should offer to him without delay, the first.*

E *suf-*

(*f*) Do not some to maintain gay cloathing, binde heavy *burdens* on the backs of *Saints*?

(*g*) Fasting & Prayer are commendable things, but the breaking off hard yokes is that which is more acceptable to God, *Isa.* 58.5,6. (*h*) Are there not some *Achans* to be discovered & punisht before the Lord will give his presence in the camp? Do not his late dispensations speak with a voice like that *Josh.* 7.13. *There is an accursed thing in the midst of thee, O Israel; thou canst not stand before thine enemies, until*, &c. Read the 6 of *Josh.* 18,19, and the 7 c. throughout, and compare diligently the things that have bin, with the things that are, and take heed of being taken with goodly *Babylonish* garments, gotten by the spoyls of the enemies, *Josh.* 7,21.

sufficiently, and for durable cloathing (*f*?) And if these things ought to have been done, and are not, but that which is contrary to them, may we not conclude, that the costly Apparel, and the great treasures of many who are enriched by the late wars, (considering the state of affairs civil and spiritual in these Nations (*g*,) and the condition of thousands of Saints at this day in the world) are more like *Achans* golden wedge, and Babylonish garment (*h*,) then like the great riches Saints shall possess, and the golden ornaments (as is supposed) they shall put on, in the day of *Jerusalems* perfect prosperity?

5 *Objekt.* Others say, we fear, lest by forbearing to put on such ornaments, we should give occasion to the world to charge us with covetousnes.

Ans. By the exercise of your liberality in relieving the poor Saints, by entertaining strangers & such-like works; such censures may easily be prevented (*i*.) If any forbear wearing of the costly aray, in design to reserve the gain thereby for their covetousnes, they are justly serv'd, if that reproach fall upon them. Yet all this makes nothing against a conscientious reformation in Apparel, which is a special help against covetousnes, an evil practised by most men to uphold their pride. Wherefore let them both fall together, and this Objection will be gone.

6 *Objekt.* What say some? we fear lest by leaving off our superfluous ornaments, we should bring our selves into danger of being numbred with the Quakers, seeing they are observed to speak much against pride in Apparel.

Answ. I answer, First, May we not as well on the same ground cease to declare against false worship, and to speak of the Spirit, because they who are called Quakers do such things; and others, who shall so do, are like to be so accounted?

Secondly, Some men do good things on evil grounds, to promote bad designs; we may not therefore refuse to do the same things on good and righteous grounds.

Thirdly, If this thing be of God (as hath been before shewed at large) we ought not to be discouraged therein on any such account: see *Isa.* 51.7. But therein rather to rejoyce (*k*,) if we be counted

(*i*) Whether they who commit the keeping of their souls to God in well-doing, ought not in like manner to commit the keeping of their good names to him. (*k*) How few do shew Gospel-faith by their obedience to that command of Christ, which bids them to rejoyce and leap for joy, when men shall reproach them for his sake? *Luk.* 6.22,23.

worthy

worthy to suffer that, or any other shame for righteousnes sake; for Christ hath pronounced such sufferers greatly blessed, *Mat.*5.10, 11,12. *Luk.*6.22,23.

Fourthly, Consider whether this people standing up to plead for the Spirit, as also for reforming in habit, and for some other good things, at this time, may not have in it a design of Satan, to bring up an evil report upon those good things, and the persons that practise, and seek to promote them(*l*) May we not I say, look at this as a stumbling-block cast in the way to hinder this good work by the enemy of man, who leaves no way unattempted to stir up the mindes of men to prejudice against the Truth?

(*l*) Satan he doth it in malice, but God in just judgement doth lay stumbling-blocks before men, *Jer.*6.21. *Luk* 2.34. *Isa.* 8.14. 1*Pet.*2.7.

7 *Object.* The great cry of many is somewhat like to that of *Demetrius*, Act.19.25. By this craft we have our wealth, *viz.* many rich trades by Sea and Land whereby many families are maintained, are upheld by the wearing of costly ornaments on Apparel.

Answ. First, Observe that this Objection is agreeable to that prophecy, *Rev.*18. which describes the doleful complaint of the Merchants of the earth at *Babylons* fall, when her pride and pomp is brought down, as we read *v.*18. *They cast dust on their heads, and cry, Alas! alas! that great city! wherein were made rich all that had ships in the sea, by reason of her costliness* (*m*.) Such complaints become not the sons of *Sion*, who have their conversation in heaven: They are bidden to rejoyce at her fall, even then when those Merchants mourn: see *Rev.*18.20.

(*m*) Are there not divers complaints & murmurings among the people of *England* at the removing of Popish superstitions, because the trade was maintained by costly provisions for them?

Secondly, As for the families maintained by such trades, are they rich? or are they poor? If rich, are the Saints bound to maintain such? who hath required this at their hands? If poor, and if the good of the poor and their families be the mark aimed at in such wearings; were it not much better, that what they have to lay out in such superfluities, might be given immediately into the hands of the diligent poor? or such as through age, or other infirmity of body, and unable to work? If in buying such things at the shops, men act conscientiously for support of the poor; do they act wisely, to let the rich shop-keeper gain so much by them (*n*,) who oft proves a bad Steward of their bounty, and an hard Task-master to the poor that work for him? The Scripture abounds with many great and precious promises to him, who from a right principle within, gives liberally to the poor, as *Isa.*58.7,8,9, &c. *Luk.*14 13 14. *Prov.*28.27. *Mat.*19.21. 2 *Cor.*9.6,7,8,9. *Mat.*6.2,3. *Luk.*11.41. *Deut.* 15.10. But what one word of them, or what other promise can a man

(*n*) By that time the gains have passed, through the the shop-keepers hands little is that which is left for the poor.

man warrantably apply to himself in buying such trimmings? Let the gallant professors consider it well, and ask their experience, Will it give them a cleer Testimony of God's promise or presence with them in so doing? but in giving to the poor, that duty so oft commanded and commended to us by the Lord, many humble and merciful men can say they have met with many good words of promise, more sweet then honey, and dearer then thousands of gold. *He that pitieth the poor* (saith *Solomon*) *lendeth to the Lord; and that which he hath given will he pay him again*, Prov. 19.17. But can such who lay out their money at the shops in costly ornaments, account that in so doing they lend unto the Lord, and that God will pay it them again? so that they who thus act, shew themselves in this matter neither wise for the poor, nor for themselves.

Psa. 19.10.

Thirdly, As for such as are poor in Churches, who are imployed in making Lace, and such-like ornaments; if God enlarge the hearts of the rich members to study to do some singular works of mercy, causing them in order thereunto, to cease from their costly superfluities in house-furniture, apparel, and delicious fare, and from seeking great things for themselves and theirs, they may (without doubt) set their poor fellow-members on work, in providing things honest for necessary uses, whereby they may be more profitable to their Generation, and spend their days on earth with more satisfaction, and to a better account, then in making and providing such vain things which tend to little profit, but for the most part meerly serve the lusts and humours of proud men. Let ours also (saith the Apostle, *Tit.* 3.14.) *Learn to maintain good works* (some read, honest trades) for necessary uses, that they be not unfruitful. Might not the poor Saints, if the rich were blest with an heart to devise liberal things, be set on work, in making coats (with *Dorcas*, Act. 9.39.) and other linen and woolen garments for poor widows, and for the fatherless? and would not this be a praise-worthy work, and that which would give occasion to all beholders to glorifie God? so that if we respect the glory of God, the good of the poor, and our own comfort, the way that is taken to go to the shops, and upon the account of maintaining trade, to lay out their money in needless laces, points, and ribbands, to put them upon good cloaths, which are convenient, and may well become us without them: this way, I say, is not the best and most excellent.

8 *Obj.* Some great professors are ready to object, We may provide and put on superfluous ornaments, & yet reserve enough to bestow on the poor, seeing the number of them whom we are called to relieve is

but

but ſmall, and moſt of them can make a ſhift to live with little help.

Anſw. Firſt, Such ought to know and conſider, that of thoſe whom God hath bleſt with a liberal portion of outward things, he expects and requires a proportionable exerciſe of liberality; for to whom much is given, of the ſame much ſhall be required (*o*) *Luk.*12.48. *Act.*11.29. And yet the rich (even in ſome congregations of Saints) count they do well and enough, if they give to the relief of the poor double what other mean men do, two ſhillings to their one: whereas (did they diſpenſe their gift according to their ability) they would give fifty for others one. Believers who are rich in this world, are required to be rich in good works, 1 *Tim.*6.17,18. And if any man miniſter, let him do it as of the ability which God giveth, *1 Pet.*4.11.

(*o*) Obſerve how the widows 2 mites are valued above the great gifts of the rich, *Mar.*12. 43,44. *1 Pet.*1. 14,15.

Secondly, Do ſuch in relieving the poor, walk by that rule, *Deut.*15. 11. Thou ſhalt open thine hand wide to thy brother, to thy poor, and to thy needy in the land? and in the *v.* before, Thou ſhalt ſurely give him, and ſhalt not be grieved: and again in the 14 *v.* Thou ſhalt furniſh him liberally out of that wherewith the Lord thy God hath bleſſed thee. But on the contrary, is it not ordinary with ſome that are rich, to count it enough to keep their brethren from periſhing? How few walk up to that golden Rule, Thou ſhalt love thy neighbor as thy ſelf? he that ſo loves his neighbor, ſeeks to make his life in ſome meaſure comfortable as he doth his own: & in ſo doing (though not for ſo doing in way of deſert) more joy is to be found then in the greateſt worldly glory, which when men have purchaſed with much expence, procures them little comfort here, and will afford them leſs in the day of Chriſt. May not many who ſo laviſh out their gold and ſilver on their ſumptuous cloathing, juſtly fear leſt they fall under that heavy charge in the day of Chriſt, *I was naked, and ye cloath'd me not; hungry, and ye fed me not?* Mat.25.42,43. Such as now wear coſtly apparel on the back, with great bunches of ribbands on the belly (as the manner of ſome is) will they not then bluſh, and be aſhamed, when they ſhall be called to look back & ſee how they have uſed their talents, and be requir'd to give up their account to (*p*) God?

(*p*) Do not the brave gallants put that great *day of accounts* far off?

Thirdly, They know few in want. If they were not willingly ignorant, they might ſoon be informed of many objects of pity, who call for large bounty & bowels to relieve them in their preſent wants and (*q*) ſtreights. The time is neer wherein that word ſhall be fulfilled, *Iſa.*32.5. The vile perſon (ſuch an one as firſt ſerveth his luſts, and then throws a little overplus to the poor) ſhall be no more counted liberal, nor the churl (who poſſibly will do ſomething for the poor by much

(*q*) Such give little encouragements to others to acquaint them with their wants.

much entreaty) shall no more be said to be bountiful; but the liberal man shall be known by that character in the 8 *v.* by deviſing liberal things: and mark what follows, By liberal things ſhall he ſtand. To ſeek out the poor and needy, the hungry and the naked, to feed and cloath them, and to avoid all unneceſſary expence, that he may be the better able to do ſuch works; this ſpeaks a man liberal indeed, thus to deviſe liberal things. And he that doth thus (providing things honeſt and needful for himſelf, and for his family) as he is likely to finde no lack, ſo to have little or nothing over, wherewith to provide coſtly ſuperfluities. For concluſion of the anſwer of this objection, let me without offence propoſe to ſome Saints in Churches, whether do they remember their brethren in other Congregations beſides their own, who ſuffer adverſity, as being in the ſame body of Chriſt with them; and do they make it appear by caring naturally for them, & extending relief to them, according to examples of the primitive Saints? 1 *Cor.* 16. 1, 2, 3. compared with 2 *Cor.* 8. 1, 2, 3, &c. *Act.* 11. 29, 30.

2 *Cor.* 8. 15.

Obj. 9. It is enough for us to avoid ſome extream vain faſhions, and to conform in our apparel to other civil people of our degree.

Anſw. This ſaying ſuits well with the Laodiceans of our times, who are much taken with the friendſhip of this world; but to ſuch I ſhall uſe the words of the Prophet, *Ariſe, depart ye, this is not your reſt, for it is polluted:* Hath not pride infected all degrees, high, and low, from the greateſt maſters to the meaneſt of ſervants? Not to ſpeak of the pride and pomp of ſome men, and how it is ſupported; Do we not ſee, that even thoſe who get their living hardly, by their daily labour, in ſtead of laying up againſt the time of age or ſickneſs, lightly lay out what with labour they get, on vain & coſtly (r) ſuperfluities? and what do they alledge but that it's ordinary for others as mean as themſelves ſo to do? But let Saints remember that command of God, Thou ſhalt not follow a multitude to do evil, *Exod.* 23. 2. and the words of the Apoſtle, *Rom.* 12. 2. where we are commanded to be non-conformiſts to this world; and withal, obſerve his earneſt exhortation to the believing Epheſians, not to walk as other Gentiles, in the vanity of their minde, *&c. Eph.* 4, 17, to the 23 *v.* For further anſwer, ſee the eighth ground.

(r) Such trimmings as are uſed by poor ſervants are oft times more coſtly to them, then other rich adornings are to men of eſtates.

Obj. 10. Some who ſeem to be high-flown in knowledge and contemplation, object againſt this reformation, that this is a ſmall matter; and ſo they puff at it, and are offended; as *Naaman* the Syrian, when the Prophet bid him do a ſmall thing, 2 *King.* 5. 11, 13.

Anſw. Firſt, Doth God call for it? Be it granted, that the thing

is but

is but ſmall, in compariſon of ſome weighty matters, ſo much the rather ought it to be done by the Saints without gain-ſaying. But ſo ſmall a thing as it is, weightier matters are highly concerned in it; for (beſides the clear tendency of this reformation, to promote many ſingular good works, which would adorn the Saints profeſſion, and turn for a Teſtimony to them, that God hath ſet them in the way of thoſe choice and high enjoyments ſpoken of in the ſixth ground) it lays ſiege to thoſe mighty ſins, *viz.* covetouſneſs, oppreſſion, extortion, injuſtice, fraudulent dealing, with many other like evils, which are practiſed mainly to maintain a worldly gallantry in coſtly apparel, and ſuch-like ſuperfluities.

Secondly, To allow our ſelves in any evil, though but a ſmall one, is no ſmall evil, but a great one ſuch as makes a deep wound in a tender conſcience, and prepares the way to the worſt of evils (*s*,) Have not theſe times abounded with ſad examples of ſome, who at firſt ſlighting ſome leſſer commands of the Goſpel, and giving place to ſin by little and little, have at length become deſpiſers of the Ordinances of Chriſt, and have ſet light by Chriſt himſelf, and his precious blood, turning the grace of God into wantonneſs; abuſing Goſpel-liberty for an occaſion to the fleſh, even unto groſs licentiouſneſs? Wherefore the rather ought Saints to be circumſpect in all things; and to avoid ſuch arguing in defence of ſmall ſins, ſeeing it proves oft times a ſad beginning that leads to a fearful end. And now in as much as God is turning his hand upon his people to purge away all their droſs, according to his bleſſed word, *Iſa.*1.25. we ought to ſee his hand upon us, and readily to ſubmit thereunto, as workers with him in the ſtrength of his grace, to cleanſe our ſelves from all filthineſs of fleſh and Spirit, perfecting holineſs in the fear of God, 2*Cor.*7.1.

(*s*) See the danger of ſinning wilfully *Heb.*10.25,26 27,28. and take heed of the leaſt ſlip that leads to it.

*Gal.*5.13. *Epb.* 5.15. 1*Theſ.*5 22.

*Iſa.*4.4,5.

The bright beams of that light which is now ariſing on the Saints, will diſcover the leaſt motes of evil remaining in them, and that fire which is in *Sion* will leave no ſtubble remaining. Theſe things duly conſidered, this Objection is no juſt exception againſt the reformation aforeſaid.

Iſa. 34. *laſt.* *Mal.*3.2,3. *Iſa* 33.14.

*Obj.*11. Some affirm with no ſmall confidence, that their hearts are dead to things below, they take no pride or pleaſure in their coſtly apparel, though it be made and put on after the neweſt faſhion; therefore they may and can without ſcruple wear ſuch things.

Anſ. Firſt, If your hearts are dead indeed to them, the offence that is given to many tender hearts by ſuch adornings, were there no other ground, may the more eaſily prevail with you to part with them.

Secondly,

Secondly, Some who have thought thus of themselves, upon a slight search, upon further and more strict inquiry, have not found their hearts free from the infection of pride in apparel, which where it is in most professors, may be discerned by others, at least by themselves (upon a close search) in these two things.

First their claiming, or at least expecting some more then ordinary respect sutable to their habit; yea, and if they come into the assemblies of Saints, they look to be preferred to the best places, and that it should be said or done to them according to that word in *Jam.* 2. 2. *If there come into your assemblies a man with a gold ring, and goodly apparel, and there come in also a poor man in vile rayment, you have respect to him that weareth the gay cloathing, and say to him, Sir, sit thou here in a good place* (t,) &c.

Secondly, their strange carriage to their poor brethren; how do such blush, and are ashamed to walk the streets with their poor brethren in mean rayment? do they not shun their company in open places of concourse, and sometimes seem to dis-own them? Are they not ashamed to call them (or be called by them) brethren (*u?*) And why are they thus ashamed to own Christ in his poor members? It stands not with their honor to be seen with them, or at least to be familiar with them (*w.*) This becomes not those of their rank that wear such costly rich cloathing. And if these things be so, beware lest your hearts deceive you in this matter; but let that be taken away which is such a snare and a stumbling-block to Saints.

Obj. 12. Now may some say, We finde our selves, upon the consideration of the whole matter, so far informed, that we know where to begin; we are convinced of some of our adornings, that they are vain, foolish, & offensive, unbecoming Saints; but we know not where to end, or what bounds to set to this reformation. Moreover, we fear that hot contentions may arise among Saints about this matter.

Ans. In following our light, we ought not to be of doubtful mind, but in this, as in other things, whereto we have attained, we ought to walk, waiting for further light in the improvement of the measure received. In reforming Religion from Popery and Prelacy, *&c.* who could at first set, or who can yet set the bounds to that reformation begun, so as to declare in every particular, whereto it will grow, so as to say, Hitherto shall it proceed, and no farther? or who could or can yet resolve all the doubts and questions that have risen concerning that matter? nor was that or any other reformation that I could yet hear of, brought forth without some contention (*x*;) but if upon such

(t) Is there not some such partiality to be seen in the assemblies of Saints at this day?

(u) Is not this denial of Christ in his poor members like that of Peter when he said in the High-Priest's hall, *I know not the man?*

(w) Yet is not Christ asham'd to call them brethren, *Heb.* 2. 11. *Phil.* 3.

(x) What birth is there that comes without travel

ſuch accounts, any perſons whatſoever, ſhould (notwithſtanding their being convinced of the need there was of a reformation) have withſtood the work, or refuſed to enter upon it, they might be juſtly judged for their oppoſition or neglect; It being Gods ordinary way when he ſets his people upon a work, at firſt, to give them a meaſure of light, accompanied with zeal and confidence, ſerving for an entrance, and after that to come in with an encreaſe of light for the carrying on the work begun; thus leading his people as by ſtep and ſtep. Theſe things are plain, and the application may eaſily be made to the matter in hand.

As for the Contention that may ariſe, Is it not the ordinary lot of the work of reformation, and every part or piece thereof, to paſs thorow ſuch fire, that both it, & thoſe that ſtand for it may be tried? And ſuch as hate to be reformed (though they take Law and Goſpel in their mouth) may be diſcovered? But let men take heed to themſelves, that they contend not againſt any part of God's work (*y*,) or that they be not found Neuters when God calls to ſide with him in any part of righteouſneſs, conſidering the word of our bleſſed Lord, *He that is not with me is againſt me, and he that gathereth not with me ſcattereth abroad*, Mat. 12. 30. As for removing any other obſtruction that may lie in the way to hinder this reformation, I refer the godly Reader to a diligent peruſal of the Grounds laid down, with the Anſwers given to the ſeveral Objections before mentioned.

(*y*) *Pſa.* 50. 16. 2 *Cor.* 3. 18. we can do nothing againſt the truth, but for the truth: this becomes Sts. thus to ſay & do, *Act.* 3, 15.

Quære. *Here it may be queſtioned by ſome, who are or may be ſatisfied touching the reformation contended for*, viz. *whether being convinced that Saints ought not to put on ſuch ſuperfluous trimmings as are before ſpoken againſt: Shall we ſtraightway take off ſuch things if now we have them on? what good may come to us, or others, by ſo doing?*

Anſw. Can you, being convinced in the thing, keep them on with comfort? conſidering,

Firſt, That in continuing them on, by example (which is a thing many look at in ſuch matters) you uphold the evil, and promote it in others, who are encouraged by beholding your vain adorning, to procure and put on the like.

Secondly, You cannot well uſe Tongue or Pen to oppoſe ſuch ſuperfluous ornaments on others, ſeeing they remain on your own apparel. Will not every man be ready to ſay, *Pluck out firſt the beam which is in your own eye?*

Thirdly, You may never live to wear out the cloaths you put on; ſo that if you ſhould think then to reform, when you have done with

them, and not before, you may never live to have the honor to do God that ſervice to bear your Teſtimony againſt that evil. Remember the wiſe mans words, *Eccleſ.9.10. Whatſoever thine hand findeth to do, do it with thy might; for there is no work nor device nor wiſdom, nor knowledge in the grave whither thou goeſt.* If therefore you have light leading you to bear your Teſtimony in word and practiſe againſt ſuch ſuperfluities, *Walk in the light whilſt you have the light*, Joh.12.36.

Fourthly, Although the puting off ſuch things ſeems to preſent no preſent outward advantage to any man, yet inaſmuch as it puts a man into the better capacity to help forward a general Reformation among Gods people, and ſeeing the great good which may be expected to come thereby, will, to the great ſatisfaction of publick-ſpirited Chriſtians, ſoon countervail the parting with thoſe things, (which are no gain, but rather loſs to them that wear them) therefore let them be parted with, and no longer retained by Saints.

The Concluſion. That it is expedient there ſhould be ſome Reformation among Saints in their Apparel, in reſpect of ſome extravagancies and vain ſuperfluities, moſt, or all good men acknowledge. As for the way that is preſented to the Saints in this diſcourſe, I deny not but it may be liable to exceptions in ſome caſes, and ſo are many or moſt general Rules in the Scriptures of (z) Truth. If they who are friends to this work, diſlike this eſſay or rough draught, let them bring forth their poliſhed Endeavors on this Subject. In the mean time, this I ſay to all that fear the Lord, who upon the reading hereof ſhall remain diſſatisfied in this matter: Take heed that ye ſpeak not evil of the things ye know not, or have not conſidered; but ſeriouſly weigh, as in the ſight of God, and in his holy fear, the things laid down in this diſcourſe, not forgetting or neglecting to ſeek the Lord herein, remembring the words of the wiſe man, *Prov.28.5. They that ſeek the Lord underſtand all things.* I ſhall ſhut up all with the words of *Gamaliel* to the Jews: *If this counſel or work be of men, it will come to nought; but if it be of God, ye cannot overthrow it, leſt happily ye be found to fight againſt God.*

(z) That great Command for doing no manner of work on the Sabbath, did admit of exceptions in ſome caſes, as appears, *Mat.12.* the beginning of the *ch.* & *Pet.2.12.*

Act.5.

Quæres for the people called Quakers.

1. WHether are you willing, that your perſwaſion or opinion touching Jeſus Chriſt his being now contained in the Heavens, the raiſing of our dead bodies after natural death, the trial of Spirits and Doctrines according to the Scriptures, ſhould be clearly and openly known and publiſhed?

2. Whether do you not by many of your ſayings (which admit of a double conſtruction) craftily hide your perſwaſions in many things from the ſight of ſome

of some honest people, who take you to hold the same truth with Believers in general, concerning Christ, the Scriptures, & the Resurrection of the dead? Do you not endeavour to make them believe, you hold otherwise in some things then you do? And is not this dissimulation at the best? or lying after the manner of *Ananias* and *Sapphira*, Act. 5. 8.

3. Whether ye your selves (even all of you) be not men and women of sinful failings, and imperfections, as are those godly people you cry down? Doth not the Light within shew you this? If not, tell us who are the persons among you without their failings or imperfections? And how came they so to be? 1 *Joh.* 1. 8.

4. Do you in passing your judgement of the Congregations of Believers, as well look after those things which are commendable, as those things which are condemnable in their practises? Do you not over-look the example of Christ in this, who in his message to the Church of *Ephesus*, writes in praise of the good things in them, *Rev.* 2. 2. and particularly, that they hated the Doctrine of the * *Nicolaitans*, though withal he reproves them for leaving their first love? And *Sardis*-Church being reproved, some few names are excepted. Do not you on the contrary cry them down in general, without any mercy?

* *Are not some Churches named to be commended for hating evil doctrines?*

5. Whether your declaring against instrumental teaching, yet going about divers of you, informing and instructing your selves and others, who are free to hear you; doth not discover a gross contradiction between your professt principles and practise, and plainly shew that you would have them hear none but you? And whether this be right, to set them against instrumental teaching, to bring them to hear your declaring, as some of you call your speaking, altering onely the name.

6. Whether instrumental teaching be unsuitable to the new Covenant? If so, Why did Christ being ascended, appoint Pastors and Teachers in the Church, to continue until we all come into the unity of the Faith, *&c.* thus ordaining Ministers for the work, while work remains for the Ministery? Did Christ burthen his Saints with needless appointments?

7. Whether the Scriptures you bring to oppose Gospel-Ordinances, do not serve only to make void Circumcision with other Ordinances of *Moses* Law; and to witness against walking after the tradition of men, with the carnal formal practise, or idolizing of true Gospel-Ordinances? All you say making not at all against a spiritual practise of Church-Ordinances, as breaking bread, and exhorting one another, *&c.* wherein the Saints have the footsteps of the flock in the primitive times going before them, & the appointment of Christ for the continuance of these till his coming, which must be understood of his personal coming the second time, he being come in the Spirit with great glory, when he gave those commands, *1 Cor.* 11. 25, 26 *Rev.* 2. 25 *Heb.* 10. 25.

8. Whether is it not better to wait on God in his good old ways recorded in his word, expecting his work to be gradually carried on as the growth of a building, or of a plant or child, so running with patience the spiritual race set before us? or, as the manner of some is, to forsake the principles of Faith (whereof the Saints have had so great experience) in hope to start up suddenly from a low stature into perfection, by imbracing a new doctrine?

9. Whether Jesus Christ hath not prayed for those who believe through the word of the Apostles, according to *Joh.* 17. 20? And if so, Whether they are not in a good and safe way, who believe accordingly? and whether it be not better to credit their testimony so fully confirmed by the Lord, and acknowledged by the Saints for many generations, then to forgo that, to imbrace and follow the sayings of some of your company? *Heb.* 2. 3.

10. What is that faith which the Spirit speaks expresly, *Some shall depart from*

in the later days, giving heed to seducing spirits and doctrines of devils? 1 Tim. 4. 1.

11. Whether that doctrine which in sum is no more but *Look to the Light within*, with a curse upon disobedience, & a blessing upon obedience thereunto; be that glorious Gospel preached by Christ and his Apostles, holding forth good news to all people? Or whether it be not a reviving of the old doctrine of Justification by works, wherein the mystery of iniquity worketh, to darken the Grace of God, in justifying the ungodly without works freely, and to make voide the sufferings of Christ? *Rom.* 3. 24. and *ch.* 4. 5. *Gal.* 3. 1.

12. Whether the Light that is in every man, doth reveal Jesus Christ as crucified for sin, and risen again? If so, How came it to pass that so many strict men among the Philosophers, and *Paul* himself walking according to his conscience before coversion, were ignorant of him?

13. Whether you have not among you many who presume to be Masters, or masterly Teachers, contrary to that word of Christ, *Mat.* 23. 10. in the true intent of it? Do they not usurp authority over the judgement & conscience of their followers, requiring them to believe and obey what they say, without asking their meaning, and examining their sayings by the Scriptures? Did not Christ expound his sayings as occasion was offered, and need required, to his Disciples? and are not the *Bereans* commended for searching the Scriptures daily, whether the things spoken by the Apostle were so? *Mat.* 13. 18, 19, 36, 37.

14. Whether it be not high presumption, and spiritual pride, for some among you to break Christs commands, and teach men so, and to judge (as many do) the secrets of mens hearts? & rashly without knowledge of mens conversations, to affirm that they have not the Spirit? If the Spirit of God witness with their Spirits (as I doubt not but it doth with divers of them you so judge) that they have the Spirit of God, and the work of regeneration witnessing thereunto, may they not by your bold judgement to the contrary, know how to judge of you?

15. Whether do you not esteem the sayings of some among you of equal authority with the sayings of God in Scripture? and as readily or more to be believed & obeyed without any inquiry, whether they agree with Scripture or no? even although they plainly contradict the written word? Is it not an usual thing with many of you, to travel up & down, to and fro, far and neer, to the wearying of your flesh, and neglecting your relations, in obedience to such voyces or sayings not warranted by Scripture, but contrary thereunto? yet in many things of this kinde, wherein some of you seem to glory, the Papists themselves out-strip you, only, they are more modest then to go naked? And who hath required these things of any of you?

16. Whether *Satan* that old deceiver (who often changes his shapes, being discovered in many of his old devices) may not now be expected to come in his best dress, as an Angel of light? & being discovered in his old Antichristian forms, and in rude ranting, now to come with power, & seeming purity, shewing signs and wonders to seduce from the plain simplicity of the Gospel of Christ, according to those descriptions of his working, 2 *Thes.* 2. 8, 9. *Mat.* 13. 22. 2 *Cor.* 11. 3, 14. And if so, ought not all men to take heed how they believe every spirit or powerful motion to be of God? as also, how they hear, and follow every Prophet that comes in sheeps cloathing, and pretends to come with light? & are not those in the way to be easily seduced, who are so taken with the fair covering, and outside carriage of persons, as to imbrace their principles, without a serious spiritual Scripture-trial of them? whereas we are commanded, *If any man bring not this doctrine, receive him not*, 2 Joh. 10. And *Solomon* saith, *The simple believeth every word, but the prudent man looks well to his goings*, Prov. 14. 15.

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in the later days, giving heed to seduting spirits and doctrines of devils? 1Tim.4.1.

11. Whether that doctrine which in sum is no more but *Look to the Light within*, with a curse upon disobedience, & a blessing upon obedience thereunto; be that glorious Gospel preached by Christ and his Apostles, holding forth good news to all people? Or whether it be not a reviving of the old doctrine of Justification by works, wherein the mystery of iniquity worketh, to darken the Grace of God, in justifying the ungodly without works freely, and to make voide the sufferings of Christ? *Rom.*3.24. and *ch.*4.5. *Gal.*3.1.

12. Whether the Light that is in every man, doth reveal Jesus Christ as crucified for sin, and risen again? If so, How came it to pass that so many
*Act.*23.1. *Act.* 6.9. 1*Tim.*1. 3. strict men among the Philosophers, and *Paul* himself walking according to his conscience before coversion, were ignorant of him?

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